

THE
ILLE GALL
AND
IRRELIGIOVS
Proceedings

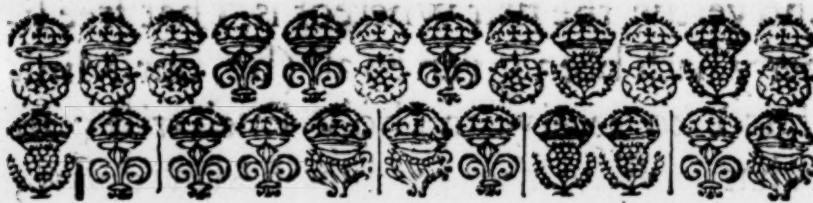
Of divers rash and misguided
People, judiciously and religiously
answered by a Gentleman
of worth.



LONDON
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I.W.
04238



Reader,

 Know thou art not ignorant of the too foule and irreligious tumults lately committed in the House of God, in too many places of this Kingdome. Among the rest, this, that was the cause of this discours, was one of the chiefest, and had his full weight of disobedience and contempt; and I cannot but believe the primary proceedings of others, where strong motives to whet on those rash, and misled youths to the enacting of this outrage, admit it were done without Abettors, whereof more may be hereafter discovered.

Now what these motives were I shall take liberty to relate, not onely from my opinion and fancy, but encouraged by the Judgement of many of great wisdome

and vertue; the first whereof is, That free liberty hath been given to all (by our Ministers) to receive the holy Eucharist, in what posture the receiver had a desire, though quite repugnant to the former constitutions of Acts of Parliament; Secondlie, the other Sacrament of Baptisme performed without the signe of the Crosse, with the omission of some of the words and prayers; Thirdly, upon that solemne day of generall Humilation, and zealously commanded by both Houses of Parliament, the prayers appointed for the morning were not halfe read; and in the afternoon, not one word of the Prayers for that day read unto us; yet such venerable esteeme they gave to their own ~~infused~~ Petitions, and extemporie additions, that they lasted full three houres before their Sermons, One of whom was a Minister that for many yeeres before, for his disobedience to Ecclesiasticall government, was suspended by authority; Fourthly, the Service instituted to be read on the Lords day, hath beene too much slighted, and too

too often cut off by halffes ; againe the a-
foresaid service commanded to bee publi-
shed and attended on upon the weekly
dayes, is growne almost contemptible, in
so much, that upon those dayes there is a
great assembly, if there bee one person to
forty pews ; but to the institution of a
weekly Lecture, ordained by a private
Minister, thereto will resort a very large
cōgregation, whieh I heartily desire greater ;
yet, under correction, I conceive the other
dutie ought to have (if not more) an equall
reverence, in regard of the most honoura-
ble institution and institutors, The House
of God being termed by his Sonne the
House of Prayer ; fifthly, it is too manifest,
That the Surplice formerly enjoyned to be
worn, hath beene altogether left in all the
ordinances of the Church before a generall
restraint, a habit used from the infancy of
Religion , and prescribed by ~~the church~~,
yet reputed a relike of poperie by the single
soul'd opinions of too to many in this our
irreverent age ; Lastly , it is well knowne,
That by a prescribed command , the Bi-
shops

shops were to bee remembred in their Prayers before their Sermons, either as a duty of obedience, charity, or pietie, but now omitted as unnecessary and impertinent; but in their Sermons they are remembred (with a vengeance) and so strangely charactered, as if their persons were altogether cut out of the Beast, or the order worthy of all scandall & contempt; more I might add, but I conceive this will exasperate sufficiently the pious inclinations of all that are the dutifull Sons of their mother, against all refractory spirits; for conclusion of this information, I hope I shall without offence infer, That if the sacred Conventions, and zealous Edicts, of our Godly and wise Ancestors, may bee thus slighted, by the perverse will, and adidle opinion of distempered and stubborn people (without an account) it may argue their Injunctions unwarrantable, or (if just and pious) a disesteeme of their blessed and holy Ordinances, to their great dishonour, or, our larger reproach.

But I am comforted with this confidence,

dence, That those faithfull Stewards of the State, the true distributers of Justice, the provident overseers, and judicious undertakers of our good, and the zealous advancers of Gods glory in all Pietie, will at the last require a *Redde rationem* from all mishapē Sectaries of their unparraleld proceedings, and unheard-of stubborn disobedience, whose humble Beads-man I am, and shall not faile in the strength of all my devotiōs to desire a prosperous progression to this their beginning, and a glorious conclusion to both, in the fulnesse of all dutie, committing them all, and all their sacred consultations, into the hands of Heaven, and into their hands all malevolent disturbers of *Truth* and *Peace*.

et in alio tempore huius iste loco uel etiam
ad suum locum aeternum dicitur sicut
etiam in scriptura (hunc dicitur) in dicitur
etiam apostolis (ad Cor. 15, 22) hec est propositum
huius operis illi non videt alio loco aeternum
illis mortis auctoribus illis aeternis patribus illis
et in quibus auctoribus illis aeternis patribus
solidi modicu[m] locis uidentur illi aeternis patribus
enim in sanctis libris et oldi annis florivit, consibusd
yra illis loco digestis et in oblatione illi in hunc
noiturgicu[m] anno iecidit et scripsit et aeternis
anno auctoribus illis gainiget nescit aucto[r]is
sicut illi loco effemurit sed non videt et uoluntate
huius operis illis bns. illi merito quod oblatione
iuxta illi loco aeternis aucto[r]is auctoribus illis
et in illis in celo uolent illis auctoribus illis aeternis



To his worthy Friend the
Authour.

SIR,

TMust ingenuously confess, that my importunitie only brought this Child of yours into the World; And I was the more pressing, because of the foulness of the Act, and the too many unlick'd Lumps that the Press hath too lately spued forth; and that these your well-polish'd endeavours should employ the Printer; who otherwise might (in regard of the too insipid heads and busie brains of these times) have sent out more of his old Rubbish.

Many, of good judgment, to whom I shewed this in a Manuscripe, did much applaud your labour and pious ends herein. And although the occasion which induced you to this worke was full

B fraught

fraught with unparalled impietie , and a great
griefe to all true-hearted Spirits , yet there have
been too many who have not been sparing to com-
mend the Actors , and to judge the Action meri-
torious ; and, in the foulest way of aspersion , to
brand all those who have disliked , or Authoritie
hath commanded to make inquirie of their pro-
ceedings ; but let them take heed lest the stone they
throw return not upon their own hands ; and their
foule vomiting into their owne bosomes ; heartily
wishing them as much zeale as they want know-
ledge ; lowly looks , unpartiaall eares , true tongues ,
purer hearts , cleaner hands , bended knees , and
feet to march with a sober pace . Thus recom-
mending your ingenuous Discourse to the judicious
Reader ; confessing my self , (with many thanks)
your debtor ; because you were pleased to give me
libertie to publish this your labour ; which other-
wise had beene confined to the narrow limits of
your own Librarie , my desires being yours : in
wishing to be known to none but your selfe .



*A Discourse, or an Answer to
some Affirmations concerning the pulling down
of the Communion Rails on the Visitation
day, when the Chancellor was
opposed his keeping
Court.*

*Affir. I. That the Rails about the Com-
munion Table were intended to
Popery and Superstition.*

Ans.

 Et it be granted they were (although in charity according to the use of them we ought to judge better) Wee know that our Church in this town, and most of our Churches in *England*, with the means belonging unto them, were popishly or superstitiously erected and dedicated, and employed to Idolatry and Superstition for a long time together: Yet wee Protestants of the

(2)

Reformed Religion doe not think it unlawfull to serve the true God in them, and doe possesse and enjoy the meanes belonging unto them without any scruple of conscience. Moreoever, the Nation it selfe wherein wee live was not inhabited at first with Protestants, yet God forbid, that any should be so simple therefore to forsake the Land, or pull down the Churches. For the abuse ought not to take away the right use of any thing.

2 The Rails were not lawfully set up.

Ans. The authority of subordinate Gover-
nours of the Church for the necessary repaire, or-
nament, and uniformitie of reverent and decent
behaviours will hereafter more manifestly ap-
peare. For as there is but one God and one Truth,
so there ought to be amongst us but one way, one
cōmon union. But suppose they were set up with-
out that authority which you call lawfull? They
ought therefore to be taken down by a more law-
full authority. For as a lawfull thing may be done
unlawfully, so what is unlawfully done may like-
wise be undone far more unlawfully.

*3 London, and all other places have pulled them
downe in the like manner.*

Ans. It is a question whether they have done
the like or not. The whole is not to be blamed
for part unlesse all were actors or consenters. Yet
if it were so, the actions of others will not justifie
ours

ours before God or Man, *wee must not follow a multitude to doe evill, nor doe evill that good may come thereon.*

4. *It is just with God they should be so pulled down.*

Ans. That which is just with God, and according to his secret Will, may be unjust in Man, being done contrary to his revealed Will. As in the Death of Traytors and the like Offenders against the Common-wealth; It is just with God and Man they should be cut off by them, Yet it is unjust and unanswerable to God and Man, for any to take away their lives, before Justice hath ordained the Execution, and the Executioner also.

5. *There are none that truly feare God that oppose the pulling of them down, or are offended with them who pulled them down.*

Ans. This is a rash and self-conceited censure, too common amongst Christians wedded to their owne opinions. Hee that serves God truly, ought to serve him rightly according to his Word, But Gods Word doth not allow or countenance Mutinies, unlawfull Assemblies, or Rebellions against Government, pulling the Sword of Justice out of the Magistrates hand, and using, or rather abusing it as we please, according to our perverse wils and affections, Therefore consequently those that doe so, doe not fear God truly.

Not

Nor are offended, &c.

It is not the Matter so much as the Manner that gives the occasion of the offence, and not the persons so much as their offences. And as there were probably severall sorts of people that were at the pulling of them downe for severall ends and intents, most of them for sinister ends and by respects; Yet some who were simple, honest, and well meaning people, only mis-informed, and mis-led: So likewise all that are offended thereat, have not the like affections, yet most I believe are justly offended to see the Protestant Religion, and Covenant so much dishonoured and abused, Authority and Government contemned, the bonds of Duty and Unity broken, the Governors, Officers, and Town-like to be prejudiced, and the actors themselves like to be mischieved.

6 Wee are bound by the last Protestant against Innovations, This being an Innovation we ought to pull it down.

Ans. This manifest simplicitie, ignorance, or worse. It is true that wee are bound to maintain and defend the Protestant Religion contained in the Doctrine of the Church of *England*, against all poperie, and popish innovations, contrary to the said Doctrine. But what is that to any necessary or decent ornament of the Church? besides wee are bound to maintain the protestant

Re-

Religion no further then wee may lawfully do it (that is by petition, solicitation, information affirmation, to those who have authority to refraine. Not by unlawfrll assemblies and tumultuous riots, (especially in times of reformatiōn) to be our our own Judges, Juries, and Executioners. Moreover wee must remember that by the said Protestation we are bound according to the duty of our allegiance to maintaine the Kings royall person, honour, and estate. Now all Royall and lawfull authoritie and honour is derived and given even from **G o d** Almighty to the King, and from him to all his subordinate Ministers. Hee then that offends this lawfull authority, though in the meanest Minister, offends and dishonoureth the highest authoritie from whence it came. Againe we are bound by the said Protestation to maintaine and defend the power and privileges of Parlaments. In both which certainly are included the Lows and Acts of Parliament which concernes either of them. Furthermore wee are bound in all just and honourable wayes, to endevour to preserve the Union betweene the Kings three Dominions, undoubtedly then wee are not to neglect our own, For Unity as well as **Charitie** is to begin at home.

7. We ought to maintain the cause of Religion,
and not to discover the faylings
of the Professors thereof.

Ans. Wee are to maintain the cause of Religion, Religiouslie, and lawfully, and not otherwise. True Religion needes not errors to maintain it, it is able by sound truths and solid reasons to maintain it seife. That which is contrary to it is not from God, but rather from the delusions of the Devill, who is the authour of all Rebellions, Seditions, and discords, And certainly such courses are dishonourable and offensive to God and our governours, and can wee suppose lesse then that we prejudice our cause, and dishonour them also, when we unlawfully and furiously anticipate their intentions : when wee endevour to do that by our wils and perverse affections, which they intend by lawfull authority and sound reason to grant us :

And not to discover the faylings, &c.

It were to be wished that those that make so much profession of Religion, would make conscience also of the discoverie of the faylings, imperfections, and infirmities of others, but much more, how they doe backbite, slander, and beare false witnesse, as they too often use to do. But such acts in Professors or others that are openly committed, offensive, scandalous, concernes our late Protestation, and are of dangerous

rous consequence, tending to the subversion of the fundamentall Maximes both of God and Man for Government, ought to be discovered and disclosed, by those who make conscience to feare God, honour and obey the King.

8 *Many meddle and talke more in these matters then they need.*

Ans. It is true in deed, there are too many, vain, idle, and i njustifiable speeches, which have no warrant or lawfull Calling thereunto, so likewise there are more then ought to be that meddle too little. For the truth is at all times to be mayntained, the ways and end being good and lawfull, the time and place seasonable, and the persons considerable. But if we were not Protestants, yet as we are Christians, wee are to mayntaine unitie, prevent imminent dangers which we see, counseil and informe the ignorant and blinde, and other works of Mercie belonging both to soule and bodie.

And it many times falls out happily, that such Christian offices prevent much danger and mischiefe. And thole that have publike spirits ayime more at the publike good, then at their owne private or sinister ends, and often doe good to the publike, though they prejudice themselves in so doing.

9 That which is done will be mayntained. There are none called in question for doing the like. And yee see there is like to come good of it.

Ans. The maintenance of an evill action justifieth and aggravates the offence. Do wee think it is no offence? to make Combinations, Conspiracies, Riots, and tumultuous oppositions against authoritie, the publike breach of our *Protestation*, with opprobrious and disgracefull words against the Ministers of Gods Word, and others in authority, and that after a Sermon, and other Advertisements in the House of God?

There are none as yet called in question, &c.

Ans. Peradventure the Superior Magistrate expects the dutie and office of the Inferior, And it is probable that there are matters of greater consequence in hand. But we know forbearance is no acquittance.

And there is like to come good of it.

That may seeme to be which is not, and will not prove so in the end. If there be any true good thereby, it is from the infinite mercie and goodness of God, who is only able to turn all things to the best, to bring light out of darknesse, good out of evill, and a remedy out of a maladie, but wee have no warrant to doe evill that good may come

come of it. Neither are we to forget the clemencie and goodnesse of our Governours, who peradventure forbeare the inflicting of the due punishment for the good opinion they have of the simplicity, weaknes, and good intentions of some of the offenders therein.

10 *But there are honest and good Christians
who have a hand therein.*

Ans. They are the more to be pittied and commiserated, for good and honest Christians too, are a great honour to Religion, and God grant that all Protestants may endeavour to adorn their profession with so rare companions, the want of which makes Religion very evill spoken of. But suppose they were the best Christians, Wee are to know that the best of Gods Saints and dearest children in all ages have been subject to, and have committed great errors and offences, but neither they nor any that truly feare God will justifie and mayntaine them, but rather acknowledge them, be sorry for them, and forsake them. Especially if they be publikely committed, offensive and scandalous to Religion, and this is the only way to give satisfaction both to God and Man. And the acknowledgment of errours hath found favour & remission, when the mayntaining of them hath procured the greater and severer punishments.

II Our endevours are but for Reformation.

Ans. The best endevours of the multitude will be prayers to God, and obedience to their Governours, till by lawfull authoritie they are called to doe otherwise. For if they might have the handling and managing of it, they would quickly pull an old house about their heads, and instead of Reformation bring all to confusion. Their judgments are too weak for such great undertakings: They are too apt to cōdemn the right use of any thing for the abuse sake. They would have no *Liturgy* or *Letany* used in the Church of *England*, because (as they are informed) it came from *Rome*, & the Papists use it. As if because the Pope makes use of the Lords Prayer, we Protestants therefore are to renounce it. Or because the Devill and evill men pervert and make a bad use of the Scriptures, wee should forbear to make the right use of them. When it comes to a moderate and judicall triall, it will be found, that the *Liturgy* and *Letany* and other the like which are now by many abhorred, being corrected as authoritie shall think fit, that they will not only be convenient but necessary in the Church of *England*, for the due and decent service of God.

Againe, the multitude are apt to hate the person for the vice. *Rome* was once a true Church, Witnesse Saint *Paul* his works to the *Romans*. Now it is full of Corruptions and Errours.

It is dangerous to suffer a sword in a mad mans hands,

hands. Peradventure they may think the best way to cure them of their corruptions is to cut their throats.

If wee are bound in charity to pray for the conversion of the *Jews, Turks, Heathens, & Infidels*, certainly, wee are not to neglect the praying for the conversion of *Papists* who are *Christians*. As God so godly men doe not delight in the death, but rather in the conversion of sinners. And it may please God to make *England* as happy an instrument of converting and reforming *Rome*, and such that belong to them, as it pleased him to raise instruments from *Rome* for *Englands* conversion to the Christian Religion, Which God in his due time grant, and I hope every charitable Protestant will say, *Amen*.

12 *There are Wisemen that publish incitaments to oppositions, &c.*

Ans. There are many that are wise onely in their own conceits. But if they were the wisest of men, yet they may erre. No man is wise in all things or at all times. Wisdome is always accompanied with reason, There are many things that are accounted for wise actions which wil not hold the touch of common sense and reason. It were to be wished (and it would prove happy for the peace and tranquility both of the Church and Common-wealth) that there were a restraint that none shoulde publish any thing to the publicke against the established lawes of the Kingdome, much

much less that they should presume to utter factious words and put forth libellous and seditious pamphlets without their names to them , to the great dishonour of government, and the breach of peace. Hee that is offended at any thing contained in the Laws for either the Church or common-wealth, and that he can neither by Prayer or conference receive nor give his conscience Satisfaction , Let him then in all humility present his arguments with his reasons annexed , to those who have power to reforme, to this I conceive he is called, and bound in conscience to do, and with this obedient Sacrifice God and the Country too would be well pleased. The want of which course hath caused much distraction and confusion, and whereby many simple honest people are mis-led , and mis-informed. They little consider of the policie of the Devil, who makes them instruments of breaking the peace of the State. Neither doe they well ponder the dangerous consequences that attend consciences misguided and distracted, producing manifold miseries and calamities,besides the losse of many mens lives. They may repent to late when they cannot repaire the injury they doe thereby. Let them therefore consider well hereof, how they are the authours of miseries, and afflictions to others, for there is a wo pronounced against them by whom they come.

The

*The Law of God in his Word commands
and exhortas as followeth.*

In the fifth Commandement.

Honour thy Father, &c.

IN the Word Father is comprehended Magistrates and Governours, both in the Church and Common-wealth: our dutie to them is in *Romans 13.1.* Let every soule be subject to the higher powers, for there is no power but of God, the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation.

3 For Rulers are not a terroure to good works, but to the evill. Wilt thou then not be afraid of the power? Doe that which is good, and thou shalt have prayse of the same.

4 For hee is the Minister of God to thee for good; but if thou do that which is evill be afraid, for he beareth not the Sword in vaine, for hee is the Minister of God, a revenger to execute wrath upon him that doth evill.

5 Wherefore yee must needs be subject, not only for wrath, but also for conscience sake.

6 For this cause pay you also tribute, for they are Gods Ministers, attending continually upon this very thing.

7 Render therefore to all their dues, tribute to whom tribute is due, custome to whom custome, feare to whom feare, honour to whom honour, &c.

Matth. 22.21. Give unto *Cæsar* that which is *Cæsars*.

1 Pet. 2.17. Feare God, honour the King.

Prov. 24.21. My sonne, Feare the Lord, and the King, and meddle not with them that are seditious.

Prov. 18.15. By me Kings reigne, and Princes decree justice.

Prov. 21.1. The hearts of Kings are in the hands of the Lord, he ruleth them as the Rivers of waters, &c.

Exod. 22.28. Thou shalt not revile the Gods (or Judges) nor curse the Ruler of thy people.

Eccles. 10.20. Curse not the King, no not in thy thought, nor the rich in thy bed-chamber, for the fowls of the aire shall descry it.

1 Tim. 2.2. Saint *Paul* wils to pray for those that are in authoritie, that wee may live a godly life under them with all peace and quietnesse.

Tu. 3.1. Put them in remembrance that they be subiect to principalities and powers, and that they be obedient to Magistrates, &c.

1 Pet. 2.13. Submit your selves to every ordinance of man for the Lords sake, whether it be to the King as Supream, or unto Gouvernours as unto them that are sent by him, for the punishment of evill doers, and for the praise of them that do well, for so is the will of God, &c.

Heb.

Heb. 13.17. Obey them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give account, &c.

1 Thess. 5.12. Now, I beseech you brethren, know them that labour among you, and that are over you in the Lord, and admonish you, that you have them in singular love for their works sake.

1 Tim. 6.1. Saint Paul adviseth also the servants to count their Masters worthy of all honor, that the name of God and his Doctrine may not be evill spoken of.

From these and the like places may be collected the dutie of the Inferiours to the Superiours, and that the Gospel doth not abolish the precepts of the Law, but rather confirme them, and that Christ hath not made laws to overthrow policies and States, but for the better ruling and establishing of them.

Examples of Obedience and Submission.

Dan. 3. The three children did not pull downe the Idolatrous image which they were commanded to worship, but they submitted themselves to *Nebuchadnezzars* decree to be cast into the fierie Furnesse.

Daniell Also did patiently obey the Kings pleasure, and was content to be put into the Lyons Den. *Hest. 4.* the Jewes submitted themselves to *Ahasuerus* his Decree on *Hamans* plot against their lives, and betooke themselves to fasting and prayer. And we may read of the fruits

and effects of these submissions. Christian Soul-diers served under the command of *Iulian* the A-postate, who threatned the utter extinction of Christianitie, their armes and oppositions were only teares and prayers. The Saints and holy Martyrs in all ages have yielded themselves to death without resistance.

Saint *Paul* and Saint *Peter* in their Epistles exhorted to be subiect to those that were then in authority. *Claudius* was Emperour in those times, and he was an Ethnick, a Heathen, a Tyrant, &c.

1 Sam. 24.7. *David* (though the heire to the Kingdome, and *Saul* a persecuting Tyrant) yet saith, The Lord keep mee from doing that thing unto my Master the Lords anointed, to lay my hands on him, for he is the anointed of the Lord. Even our blessed Saviour yielded himselfe as a sheepe to the slaughter, though hee could have commanded Millions of Angels to have aided and rescued him.

The sixth Commandement.

Thou shalt not kill.

1 John 3.5. Hee that hates his brother in his heart is a man-slayer.

Gen.6.9. Thou shalt not shed mans bloud, for he was made the Image of God.

Rom.12.9. Vengeance is mine and I will repay it.

In the affirmative part of this Commandement,

We are bound to defend the oppressed. Thus
Job 29.16,17.

Prov.24.11. Deliver them that are drawne to death, and wilt thou not deliver them that are led to be slain? If thou say behold I knew it not, He that ponders the heart, doth not hee understand it, and he that keeps thy soule, knows he it not? Will he not recompence also every man according to his works?

The omission of the dutie to the soule brings Superiours into breach of that Commandement. As Ministers, *Ezek.33.8.* If hee tell not the people of their sins, they shall die in them, but their bloud shall be required at his hands.

Act 20.27. Saint *Paul* saith, I have told you all the counsell of God, and kept nothing back; therefore accounts himself innocent of the bloud of all men.

The eighth Commandement.

Thou shalt not steal.

Malac.3.8. Ye robbed mee of my Tithes and Offerings. By Offerings may bee understood whatsoever is appointed to religious uses.

Prov.20.25. It is an abomination to the Lord, to devoure things sanctified, that is, things ordained to holy uses.

The ninth Commandement.

Thou shalt not beare false witnessse, &c.

We are not therefore causelesly to suspect any, *Matth.7.1.* Judge not and ye shall not be judged, for with what judgement ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again.

James 3.17. True wisdome which is from above, is without judging, without Hipocrisie.

Gestures and speeches tending to mock and vilifie are in this Commandement comprehended and forbidden, thus the gestures of those that mocked Christ are noted, *Psal.22.7.* They nodded their heads at him, and made mowes.

False witnessses also are hereby condemned, *Prov.19.9.* A false witnessse shall not be unpunished, and hee that speaks lyes shall not escape. *Prov.21.28.* A false witnessse shall perish. *Prov.6.19.* The Lord doth hate and abhorre a false witnessse that speaketh lies.

Slander and back-biting are also included as a great breach, wounding three at one time.

First, it wounds the soule of the slanderer.

Secondly, wounds the reputation of him that is slandered.

Thirdly, poysons the heart of him who receives the report, with an uncharitable conceit.

Defence also of bad and ill causes not excluded.

Prov.

Prov. 17.15. Hee that justifies the wicked, and he that condemnes the just, they both are an abomination to the Lord.

Prov. 14.24. He that prayseth the wicked, the people shall curse him.

The *Law of the Land*, grounded on the Law of God, provides to prevent all appearances and occasions of shedding of bloud, of disobeying authority, and of prejudice to others. And because the enormities of unlawfull Assemblies, Riots, Routs, and the like, have beene such that they have endangered the Kingdome, and peace thereof, and put in hazard the very forme of government, care hath been taken to prevent, even words, menaces, or any other appearances of discontent, the Kingdome having formerly beene sensible that from small sparks great fires have been kindled: As namely that Riot at *Dartmouth* in *Kent* in *Richard the Second* his Reigne, began first but between a Tyler and his Wife, and a Collector of a Subsidie for one groat demanded. It put in hazard the Kings life, the burning of the Citie of *London*, the ruine of the Nobility, Gentry, and Kingdome also. So likewise in *Henry the Sixth* his time, a small occasion, a falling out between one of the Yeomen of the Kings Guard, and one of the then Earle of *Warwick* his men, came to a Riot of such a high nature, that it was the root of many wofull and fatall Tragedies, even the losse of *Richard Plantagenet* Duke of *Torke*, and after him King *Henry the Sixth*, and Prince

Prince *Edward* his sonne, with many of the Peers, Nobilitie, and Gentry, and many thousands of the Kingdome likewise.

Therefore Menacers shall be imprisoned, *St. 2.*
Ed. 3.

Neither shall there be any Barrettors or Maintayners of Quarrels. *West. 1.3. Ed. 1.32.*

There are also provisions made and punishments ordained, against the enormitie of privie defaming and libelling, invented to defame and tread the honour and estimation of a man in the dust, to make him derided and despised amongst his Neighbours.

Scandala Magnatum, Scandals of Peeres or Governours provided against in *St. 3. Ed. 1.34. 2. R. 2. 12. R. 2.41.*

There shall be no disturbance of a Preacher in his Sermon. *1. M. 3.*

There shall bee no chiding or smiting in a Church or Church-yard. *St. 5. & 6. Ed. 6.*

There shall be no assaulting of a Judge or Juror. *22. Ed. 3.13.*

There shall be no Riots, &c. therefore for the punishment of them, the Court of Star-chamber was ordained. *St. 3. H. 7. 1. St. 21. H. 8. 22.*

Not disclosing a Commotion or unlawfull assembly, when one is moved thereunto, within 24 hours to a Justice of Peace, a Sheriffe, Bailiffe, &c. is imprisonment for three moneths. *1. M. 12.*

Procuring others to offend *1. M. 12.* are to suffer imprisonment for three moneths also.

Juries ordained to enquire of Riots. *St. 13.*

H.4.

There shall be no Maintenance by Combination or Conspiracie. *St. 33. E. 1. 1. R. 2. 7.*

There shall be no Maintenance by Embracery, that is, by comming to the Barre with the offendour, and speaking in the matter, or threatning, or procuring of a Jury. *St. 33. E. 1.*

There shall be no Maintenance by Jurors, that is, when they corruptly take any reward directly or indirectly of the offendour Plaintiff or Defendant to give his verdict. *St. 34. Ed. 3. Ed. 3. 38.*

Therefore a Riot not found by the Jury, by reason of Maintenance or Embracery, is to be punished. *St. 19. H. 7. 13.*

There shall not be any Maintenance by great men in authoritie by speaking of words, whereby to frighten the Jurie, or to make them to encline to his desire, and therefore also none but such as are in the Commission shall sit with the Justices of Assize. *20. R. 2. 22. H. 6. 5. 13. H. 4. 19.*

A Riot is when three persons or above, assemble themselves to the intent to beat or maym a man, to pull down a house, fence, or the like, or to do any unlawfull act with force and violence, against the peace. *St. 5. R. 2. 7.* Three or foure entering into Lands with force upon the possession of another, though the entry be lawfull, yet it is accounted a Riot. And an assembly lawfully begun, doth many times end riotously.

An unlawfull Assembly is when above three do assemble themselves with intent to beat, or do as

as aforesaid, though nothing be acted by them, yet it is an unlawfull assembly.

A Rout is when above three doe assemble to revenge themselves, to pull down, &c. or to beat a man that hath done some offence to them all, or shew by gesture, or speech, that they mean to do any violence, or doe feare any of the Kings people, It is accounted in the Law a Rout, though nothing be done. 17. Ed. 4. 4.

The Doctrine of the Church of *England*, confirmed by the Law, in the twentieth Article concerning the authoritie of the Church, saith, that the Church hath power to decree Rites and Ceremonies, and authoritie in controversie of faith, being not contrarie to the written Word of God, Article 37. concerning the Civill Magistrates, saith, that they are to have that Prerogative which was given to all godly Princes in holy Scripture, by God himselfe, that is, that they should rule all estates and degrees committed to their charge by God, whether Ecclesiasticall or Temporall, and restrain with the Civill Sword the stubborn and evill doers, &c.

These and the like may be collected from the Law of God and Man, for our dutie to our Governours, and the preservation of the peace; they may be applicable, and may serve to convince the offences that have been done contrary to them, and may be a preservative or remedie to prevent the doing of the like again.

To conclude, It is manifest, that the Laws of the

the Land concerning the dutie to the Civill Magistrate and our Governours, & the Maintenance of the Peace, cannot be broken but with great violence and opposition to the Law of God.

Those then that labour against conformitie to them, do little lesse then endevour to dissolve the bonds of Government and Unitie established by God and Man, and so consequently all would fall to confusion. Such are dangerous and pernicious to the tranquillity and prosperitie of a Kingdome. The Law of the Land hath made provisions, and ordained severall punishments for the offence done to the Majestie of Government, and the peace of the Land, calling it Treason, or *Crimen Læse Majestatis*: for the preservation of the Supremacie thereof, there is an Oath enjoyned, *St. 1. El. 1. 5. El. 1.* & those that refuse it, the second time, are thereby made guiltie of high Treason. And, me thinks, there is great reason that authortie and government should be carefully preserved. For it is as the Head, Eye, or Soule is to the body; Take away the life and the senses, and what remayns but a uselesse and fencelesse carcase? or as the Sun is to all things under it; We know that by the benefit of the Sun, and the properties belonging thereunto, all sub-solarie bodies and creatures are enlivened and bettered; but when it is ecclipsed though never so little they are much the worse; so while the bright and radiant beams of Sovereigne authortie and lawfull Government, have there due and proper influence upon the inferiour subjects,

grow and flourish in peace and plentie, but when it is ecclipsed, by the interposition of the inferior Orbes, What malignant calamities and pestiferous effects are always produced? The bodie politick suffers no lesse then the naturall bodie, by the obstrukcion of the animall and vitall spirits.

These I have thought fit (as a private Christian called thereunto) to commit to paper for the information of those who are ignorant, My particular calling will not permit me otherwise, or farther to express or enlarge my self. I seriously protest I have no sinister end herein, nor is it done out of any malice, hatred, or evill affection to any, but in discharge of the late Protestation, and as I verily believe I am bound in conscience and dutie to God and Man, to maintain the truth, peace, and due government of the Church and Common-weale. Peruse it therefore the more charitably, and labour to be informed of the truth how mean clothed so ever you finde it, and take heed how you persist in a known errour. And as you have been an example of evill unto others, who are too readie to take patterne of disobedience thereby, so you ought to be an example of good to them in your obedience, in your acknowledging and amending your errours. Thus *Paul* exhorts *Titus* to preach, *Titus* 3.3. For wee our selves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envie, hatefull, and hating one another. In the *1 Tim.* 6.11. His dehortation is,

But

But thou ô man of God flie these things, (with his exhortation) and follow after righteousnesse, godlinesse, faith, love, patience, and meeknesse. To this ye were exhorted by the same text at the visitation Sermon, the very houre before your disorder. You may see what it is to take Gods name into your mouthes and eares, and to scorne to be reformed, What inconveniences you might have prevented by observing it and other advertisements given you at that time, What dangers you have run your selves into by contemning them. Therefore sin no more lest a worse thing happen, and according to *Salomons* advice, *Prov.21*. Feare the Lord and the King, and meddle not with them that are given to Sedition. Love the Truth, and Peace, is the Prophet *Zachary* his counsell, *Zach.8.19*. Seek them, follow them, and contend for them, as far as lawfully thou mayst, for thou wilt finde the contraries of them full of miseries and calamities, and so the God of Truth and Peace guide you, and blesse you with (what I heartily wish you) externall, internall, and eter-nall peace.

I. W.

FINIS.